

Madhu, Madhu Kaśā, Āśvinau

- IX.1.1** Surely from heaven, from earth, from midspace, from ocean, from fire and from wind the honey-string (Madhukaśā) is born. Knowing her to be the bestower of immortality, all the creatures are delighted in their hearts to meet her.
- IX.1.2** Her milk is great (in quantity and degree), and found in all the forms. They call you even the genial seed (reta) of ocean. Whence the bountiful honey-string comes, that (there) is the life, that is (there) the immortality (is) stored.
- IX.1.3** Men look at her activities at different places on this earth, speculating in various ways. Surely the honey-string, the formidable daughter of the cloud-bearing winds, is born from fire and wind.
- IX.1.4** Mother of the Ādityas (suns), daughter of the Vasus, vital breath of the people, navel of immortality, the golden-hued honey-string, dripping purified butter, moves among (within) mortals as great brilliance.

- IX.1.5** The bounties of Nature beget the string of honey; her embryo assumes all the forms. Him, when new-born and young, the mother nourishes. He, as soon he is born, looks upon all the beings.
- IX.1.6** Who knows that for sure? Who even speculates about that, which is her vessel close to her heart, containing bliss ever-unexhausting. He is the knower of excellent intellect, who takes delight in it.
- IX.1.7** He knows those two for sure. He speculates about those two, which are her two breaths, thousands-streamed and ever-inexhausted. Those two yield vigour without any resistance.
- IX.1.8** Bellowing with hin sound (hīṅkarikratī) great , bestower of long-life, loud-roaring (uccaghoṣa), she that comes to the place of sacrifice, commanding the three libations, she roars a roarer (lows a lowing) and pours out waters (plenty of milk).
- IX.1.9** To whom, the strong and stout one, come the waters, that are mighty showerers and self-refulgent; they rain, they causes to rain vigour and waters to the desire of him, who knows this.
- IX.1.10** O Lord of creature, thunder is your voice. You, O showerer, shower energy on earth and sky. Surely the honey-string, the formidable daughter of the cloud-bearing winds (marutām naptūḥ) is born from fire and wind.

IX.1.11 As at the morning sacrifice (*prātaḥ savana*), the cure-juice is pleasing to the twins-divine (*Aśvinau*), so may the twins-divine maintain lustre in my self.

IX.1.12 As at the second (mid-day) sacrifice (*dvitīya savana*) the cure-juice is pleasing to the Lord resplendent and adorable (*Agni*), so may the Lord resplendent and adorable maintain lustre in my self.

IX.1.13 As at the third (evening) sacrifice (*trīya savana*), the cure-juice is pleasing to *Rbhus* (artists and artisans), so may the *Rbhus* maintain lustre in my self.

IX.1.14 May I create sweetness. May I receive sweetness. O adorable Lord, exuberant, I have come to you. As such may you endow me with lustre.

IX.1.15 O adorable Lord, may you endow me with lustre, progeny and long span of life. May the enlightened ones know of me as such, may the resplendent self along with the seers know (of me). (Also *Rg. I.23.24*)

IX.1.16 As the honey-makers (bees) accumulate honey in the honey-comb, even so, O twins-divine, may the lustre be maintained in my self (*ātmani*).

- IX.1.17** As the male bees besmear this honey in the honey-comb, even so, O twins-divine, may my lustre, brilliance, strength and vigour be maintained.
- IX.1.18** What sweetness is there in hills, in mountains, in cows, in horses, and what in the intoxicating drink being poured out, may that sweetness be in me.
- IX.1.19** O twin-divines, lords of beauty, anoint me with the honey of bees, (Sāragha) that I may speak brilliant words among the people. (See also Av. VI.69.3)
- IX.1.20** O Lord of creatures, thunder is your voice. You, a showerer, shower energy on earth and sky. On that all the animals live; with that only she gives food and vigour in abundance.
- IX.1.21** Earth is the handle; midspace (is) the joining point (garbhah); heaven the string (kaśā); lightning the snapper (prakaśah); and golden is the tip (binduh)
- IX.1.22** O surely he, who knows the seven honeys of the honey-string, becomes endowed with sweetness; the intellectual person (i), and the ruler (ii), and the milch-cow (iii), and the draught-ox (iv), and rice (v), and barley (vi), and honey (vii) is the seventh.

IX.1.23 He becomes rich in sweetness; his possessions becomes full of sweetness; he wins the worlds of sweetness, he who knows this.

IX.1.24 When it thunders in the sky, that is the Lord of creatures making Himself manifest to the creatures. Therefore, I stand with the sacred thread over my right shoulder (prācīnopavīta), so that, O Lord of creatures, may you take me into your notice. The creatures and the Lord of creatures become favourably inclined to him, who knows this.

Kāmaḥ - Passion

IX.2.1 With purified butter, sacrificial supplies and sacrificial ghee, I wish to befriend the vigours Kāma (desire or passion), the slayer of rivals. Thus praised, may you drop and fell my rivals down with your tremendous vigour.

IX.2.2 What is not pleasing to my heart, nor to my eyes, what torments me and does not welcome me with joy, that evil dream I lay at my rival. Praising Kāma, may I pierce (my rival) through.

IX.2.3 Bad dreams, O Kāma, and evil, O Kāma, childlessness, homelessness and disaster, these, O mighty ruler, may you hurl on him who, the sinful, plans to ruin us.

IX.2.4 Push, O Kāma; push hard, O Kāma; may those, who are my rivals, come to disaster. Of them, thrown into the vilest darknesses, O fire, may you burn down the dwellings.

IX.2.5 O Kāma, that milch-cow is said to be your daughter whom the sages have called the illuminating speech. With her, may you expel those, who are my rivals. May the vital breath, cattle and life forsake them.

IX.2.6 With the strength of Kāma (desire or passion), of the resplendent Lord (Indra), and of the venerable lord (Varuṇa), the sovereign (rajñāḥ), of the omnipresent (Viṣṇu) Lord, and at the impulsion of the impeller Lord (Savitṛ), with the sacrifice to fire-divine (Agnihotra), I drive my rivals afar, like a courageous rower his boat in waters.

IX.2.7 Formidable and vigorous, Kāma is my warder; may he make me completely free from my rivals. May all the bounties of Nature (viśvedevāḥ) be my protector; may all the enlightened ones come in response to my this call (invocation).

IX.2.8 Enjoying this sacrificial offering rich in purified butter, may you revel here, O enlightened ones whose Chief is Kāma, making me completely free from rivals.

IX.2.9 O resplendent one (Indra), and O adorable one (Agni), and O Kāma, mounting one and the same chariot, may you throw my rivals down. Of them, fallen into vilest darknesses, O fire, may you burn down the dwellings.

IX.2.10 O Kāma, may you slay them, who are my rivals. May you throw them into blinding darknesses (andha-tamas). May all of them be devoid of manly strength and sap. May they not live even a single day.

IX.2.11 Kāma has slain them, who are my rivals. He has made wide space for me to prosper. Let four mid-quarters (catasraḥ-pradiśaḥ) bow in reverence to me. Let the six wide earths (Ṣaḍurvī) bring purified butter for me.

IX.2.12 (Av. III.6.7 Variation)

IX.2.13 The adorable Lord is the warder off (yava); the resplendent Lord is the warder off; the blissfull Lord is the warder off. May the enlightened ones, warders of the warders, ward off this (enemy).

IX.2.14 May (my enemy), when driven away, move about without all his heroes, hated by friends and avoided by his own kinsmen. May the lightnings also come down on the earth; may your that formidable Lord crush my rivals.

IX.2.15 This falling (yutā), as well as not falling (acyutā) mighty lightning sustains all the thunder-clouds. May the rising Sun, the overpowerer, with his wealth and brilliance push my rivals downward.

- IX.2.16** O Kāma, your triply-guarded and strong shelter, the well-extended armour of prayer, which has been made unpierceable, with that may the vital breath, cattle and life forsake them.
- IX.2.17** With which the enlightened ones repel the life-enjoyers (asuras), with which the resplendent self sends the robbers to the worst darkness (adhamam tamah), with that strength, O Kāma, may you drive far away from this world those, who are my rivals.
- IX.2.18** Just as the enlightened ones repel the life-enjoyers, just as the resplendent self forces the robbers into the vilest darkness, so, O Kāma, may you drive far away from this world those, who are my rivals.
- IX.2.19** Kāma (passion or desire) was born first of all. Neither the enlightened ones, nor the elders, nor the mortals could equal him. You are superior to them, great in all respects; as such to you, O Kāma, I bow in reverence.
- IX.2.20** As far as the heaven and earth extend in their vastness; as far as the waters extend, and as far as the fire; you are superior to them, great in all the respects; as such to you, O Kāma, I bow in reverence.
- IX.2.21** As far as the quarters and the mid-quarters extend in all the directions, as far as the directions illuminating the sky (extend); you are superior to them, great in all respects; as such to you, O Kāma, I bow in reverence.

IX.2.22 As many as there are the humble-bees (bhṛṅgāḥ), the bats (jatavaḥ), the kururus (kurūravaḥ - a type of worms), as many as there are the beetles crawling on the trees (vṛkṣa-sarpyaḥ), you are superior to them, great in all respects; as such to you, O Kāma, I bow in reverence.

IX.2.23 O Kāma (desire), O ardour, you are superior to the blinking, and to the stationary; you are superior to the ocean; you are superior to them, great in all respects; as such to you, O Kāma, I bow in reverence.

IX.2.24 Neither wind can equal Kāma, nor fire, nor sun, nor even moon; you are superior to them, great in all respects; as such to you, O Kāma, I bow in reverence.

IX.2.25 O Kāma, what auspicious and benign forms you have, whereby what you choose that becomes real, with those may you enter us thoroughly; may you make evil thoughts dwell elsewhere.

Ātmā (self)

IX.3.1 Of this mansion, that contains all the choicest things, we hereby unite the ceremonial barring ropes, tied to its pillars (upamitām), to its stays (pratimitām) as well as to its beams (parimitam).

IX.3.2 O (mansion), full of choicest things, what ceremonial barring net (pāśaḥ) and knot (granthiḥ) has been tied to you, that I detach, just as the Lord supreme disperses the opposing forces with the sacred speech (vācā).

IX.3.3 He pulled them close; joined them; tied tight knots on you. (Now) with the help of the resplendent Lord we unfasten them just as a skilful cutter cuts right at the joints.

IX.3.4 The ceremonial ropes tied to your poles (vamśa), to your bolts (nahana), to your bindings (prāṇaha), and to your thatch-grass (tṛṇa), to your side-pillars (pakśa), O mansion full of choicest things, we hereby detach.

IX.3.5 Of the Clamps (sandana), of the mats (palada), and of the queen of buildings (mānasya patnyā), we hereby detach the ceremonial ties and bands.

IX.3.6 What hanging baskets (antaḥ śikya) they have tied within you for beauty and enjoyment, on them we put lights. O queen of buildings (mānasya patnyā), erected high, may you be propitious for our bodies.

IX.3.7 O divine mansion, you are store of sacrificial provisions (havirdhāna), place of fire, chamber for ladies, drawing room and meeting place of the enlightened ones.

IX.3.8 The thousand-eyed ceremonial net, which has been stretched as a diadem, tied and firmly laid upon the central beam, that we unfasten with prayer.

IX.3.9 O mansion, he, who takes you over. and he, who has built you, O queen of buildings, may both of them live up to ripe old age.

IX.3.10 May you come to this person there firmly tied and polished, on whose each and every part, on each and every joint we put light

IX.3.11 O mansion, he, who built you, collected and put together the timber. O mansion, for children; the most exalted lord of children, has got you built.

IX.3.12 Our homage be to him; homage be to the liberal donor; we pay homage to the lord of the mansion; our homage be to the fire and homage be to the man, who looks you after.

IX.3.13 Our homage be to cows and to horses, whatever is born in this mansion. O mansion rich in births (*vijāvati*) and full of children (*prjāvati*), we untie your ceremonial barring nets.

- IX.3.14** Within you, you give shelter to fire, to men along with the cattle. O mansion rich in births and full of children, we unite your ceremonial barring nets.
- IX.3.15** What space, if there between the heaven and the earth, therewith I take over this mansion of yours. That midspace, which is the measure of the cloudy region, I make a hollow for the treasures. Therewith I take over the mansion for him (or that).
- IX.3.16** Rich in fuel and vigour (urjasvati), rich in milk (payasvati), you have been built with proper measurements (nimitā mitā) on the earth. Holding all sorts of food, may you never harm those who take you over.
- IX.3.17** Enclosed with grass, clothed in mats, the mansion, like the night, is the place of rest for living ones. Constructed on the earth, (O mansion), you stand like a cow-elephant (hastinī) supported on large feet.
- IX.3.18** Inaugurating you, I unfasten your covering of mats tied on you. Closed firmly by the venerable Lord, may the friendly Lord open you up in the morning.
- IX.3.19** Let this mansion, the seat of bliss, designed by knowledgeable expert, built and constructed by sages, be protected by the immortal resplendent Lord and the adorable Lord.

IX.3.20 A nest upon a nest (kulāyedhi kulāyam) is place; a treasure upon treasure (kośe kośaḥ) is laid. There the mortal is procreated, from whom all others spring out

IX.3.21 In the mansion, constructed with two wings, four wings, six wings, eight wings or ten wings, the queen of buildings. I take shelter, like fire in a secluded place.

IX.3.22 O mansion, turned towards me, I, turned towards you, approach you, unharmed. Within you is the fire and the waters, the main door of the sacrifice.

IX.3.23 I bring in these waters free from wasting disease and destroyers of wasting disease. Joyfully, I enter the dwellings along with the immortal fire. (Also Av. III.12.9)

IX.3.24 May you not fasten any noose on us. A heavy burden, may you become light. O mansion, we fulfill you to your desire, just like (we decorate) a bride.

IX.3.25 From the eastern sides, let our homage be to the grandeur of the mansion. Svāhā to the enlightened ones, to whom Svāhā is due.

- IX.3.26** From the southern sides, let our homage be to the grandeur of the mansion. Svāhā to the enlightened ones, to whom Svāhā is due.
- IX.3.27** From the western side, let our homage be to the grandeur of the mansion. Svāhā to the enlightened ones, to whom Svāhā is due.
- IX.3.28** From the northern side, let our homage be to the grandeur of the mansion. Svāhā to the enlightened ones to whom Svāhā is due.
- IX.3.29** From downward side, let our homage be to the grandeur of the mansion. Svāhā to the enlightened ones to whom Svāhā is due.
- IX.3.30** From upward side, let our homage be to the grandeur of the mansion. Svāhā to the enlightened ones to whom Svāhā is due.
- IX.3.31** From each and every side, let our homage be to the grandeur of the mansion. Svāhā to the enlightened ones to whom Svāhā is due.

Rṣabhah - Bull

- IX.4.1** May the bull, one among a thousand, full of brilliance, rich in semen, wearing all forms in the river-beds, trying to accomplish good for liberal donor - the sacrificer, reddish, dedicated to the Lord supreme, propagate the line of his descendants.

IX.4.2 May he, who in the beginning, used to be a resemblance of waters, multiplier for all like the earth divine, father of calves, husband of the inviolable cows, place us also in a thousand-fold prosperity.

IX.4.3 The bull male, impregnator, huge and rich in semen, wears the form of riches and wealth. May the adorable Lord, cognizant of all, lead him, dedicated to the resplendent Lord, along the paths frequented by the enlightened ones.

IX.4.4 The bull is the father of calves, lord (husband) of the inviolable cows, and also father of great churnings (of curds); young calf, the after-birth, fresh milk (pratidhuk), beestings, curdled milk and ghee are, indeed his seed. (gargarānām = gulfs (Whitney), pīyūṣa = beestings; āmikṣā = curd)

IX.4.5 He is the proximate part of the bounties of Nature; (he is) the essence of the herbs and of ghee. (He is) the draught of semen, which the mighty one chooses and his body becomes just a huge mountain.

IX.4.6 You bear the vessel full of semen; (you are) moulder of forms and procreator of cattle. May these offsprings of yours be propitious to us here. O weapon, may you procure for us those cattle that are yonder.

IX.4.7 He provides sacrificial butter. Ghee is his seed. He is a thousand-fold nourishment. They call him the sacrifice. May he, the showerer, wearing the form of the resplendent Lord, being given, come to us, O bounties of Nature, as a blessing.

- IX.4.8** Vigour of the resplendent Lord, two arms of the venerable Lord, two shoulders of the twins-divine (aśvinau), and the hump of the cloud-bearing winds is he. They, the resolute sages and wise thinkers, call this presented one the Lord supreme.
- IX.4.9** Rich in semen, you procreate the godly progeny. They call you the resplendent one, you the flowing (sarasvati). He, who presents a bull to an intellectual person, as if, bestows a thousand (cow) of one appearance.
- IX.4.10** The Lord supreme, the impeller, bestows long life on you. From the cosmic moulder and the wind (vāyu) your spirit has been procured. In the midspace, with my mind I present you as an offering; may both, the heaven and the earth, be your sacred grass (barhiṣ).
- IX.4.11** He, who moves about roaring among the cows like the resplendent Lord among the bounties of Nature - the various limbs of that bull, let the learned priest (brahmā) praise eloquently.
- IX.4.12** The two sides are assigned to Anumati; the two flanks to the Lord of fortune (Bhaga); the two knees, the friendly Lord (Mitra) says, are mine and mine alone (mama etau, kevalaviti).
- IX.4.13** The rump is assigned to the suns (āḍityas); the two hips to the Lord supreme; the tail belongs to the wind divine, with that he shakes the plants.

IX.4.14 The bowels (gudā) are assigned to Sīnīvālī; to Sūrya (daughter or brilliance of the Sun) the skin, they say. They say, the feet are for the upraiser (ūtthātuh); so they divide the bull.

IX.4.15 The breast is assigned to Jāmiśansa, and the vessel was held as of the blissful Lord (Soma), so all the bounties of Nature assemble and divide the bull.

IX.4.16 The scaps (kuṣṭhikāḥ) of feet are assigned to Saramā (the bitch-divine); hooves to the turtles (kūrma); the undigested food in the stomach (ūbadhyamasya) they allot to the worms living on carcasses (which creep and crawl).

IX.4.17 With horns he pierces through the harmful germs; with eyes he strikes the famine dead; with ears he listens to auspicious tidings - he, the inviolable lord of the cows.

IX.4.18 Whoever gives a bull to an intellectual person, he as if, performs a sacrifice, worth a hundred sacrifices; the fires do not afflict him; and all the bounties of Nature favour him.

IX.4.19 By presenting a bull to the intellectual persons, one makes his mind more excellent. He witnesses the growth and increase of inviolable cows in his cow-stall.

IX.4.20 May there be cows; may there be children; also may there be physical strength and vigour; may the bounties of nature grant all that to the presenter of a bull.

IX.4.21 May this resplendent, strong and stout bull fetch conscientious riches to us. May this one bring a cow, rich in milk, regular with a calf, well-behaved at milking and intelligent from beyond the sky.

IX.4.22 Brown-coloured, bestower of long-life, the valour of the resplendent Lord, wearing all forms, he has come to us from the heaven. Granting us long span of life, progeny and riches, may he favour us with all-round nourishment.

IX.4.23 May you here, in this our cow-stall, impregnate (the cows); remain with us. What is the seed of the bull, O resplendent Lord, that is, indeed, your might.

IX.4.24 We set this young (bull) towards you; here playing with him, roam about as you wish. O fortunate ones (cows), may you not abandon us with progeny; may you favour us with riches and nourishments.

Ajah Pañcaudanaḥ

IX.5.1 Bring him here. Commence (the sacrifice). Knowing well, may he go to the world of the virtuous. Getting across the great darkness by various ways, may this unborn stride up to the third sorrowless world.

IX.5.2 At this sacrifice, I conduct you, the wise, as a portion meant for the resplendent Lord, for whom the sacrifice is being performed. May you Seir from behind those who hate us. May the brave sons of the sacrificer be free from all blemish.

IX.5.3 Whatever misdeeds he might have gone about committing, that may you wash down from his feet. Knowing well, may he stride up with clean hooves. Getting across the darknesses by various ways, seeing all around, may this unborn stride up to the third sorrowless world (tṛtiya nāka).

IX.5.4 O cutter, cut this skin with the grey knife along the joints. Be not arrogant; be not hateful; prepare him joint by joint; set him up in the third sorrowless world.

- IX.5.5** With a Ṛk verse I place the cooking vessel on fire; pour in the water; plunge this down. Surround this with fire, O quellers; cooked may he reach the region where the virtuous live.
- IX.5.6** Completely unannoyed, may you stride up from here, from the heated cauldron to the third sorrowless world. From fire you have sprung forth as fire; may you win wholly this world of brilliance.
- IX.5.7** The unborn is fire; also light they call the unborn; they say that a living person must present the unborn to the Lord supreme. The unborn, offered in this world by a faithful, dispels the darkness far away.
- IX.5.8** May the pañcaudana aja (the unborn), made of five-fold pulp of meshed grain, stride out five-fold, moving towards the three lights. Reach among the virtuous ones, who have performed sacrifices; rest in the third sorrowless world.
- IX.5.9** O unborn, may you ascend to the world where the virtuous ones dwell. Like a scared śarabha, go across the difficulties. Pañcaudana (the unborn, made of five-fold pulp of meshed grain), presented to an intellectual person, delights the donor with complete satisfaction.
- IX.5.10** The pañcaudana aja (the unborn, made of five-fold pulp of meshed grain) places the donor in the world free from three sorrows, on the third firmament, on the three tiered top of the sorrowless world; being presented to an intellectual person, O unborn, you are a milch-cow, wearing all forms and yielding as milk all that we desire.

IX.5.11 O elders, this is your third light, the unborn, made of five-fold pulp meshed grain, that one offers to an intellectual person. The unborn, offered in this world by a faithful, dispels the darknesses far away.

IX.5.12 Desirous of obtaining the world of the virtuous ones, who have performed sacrifices, one presents the unborn, made of five-fold pulp of meshed grain, to an intellectual person; as such, may you conquer completely this wide world. May this, accepted, be propitious to us.

IX.5.13 The (pañcaudana) aja is born, indeed, from the glow of the adorable Lord, this inspired wise one from the overpowering might of the wide lord. May the enlightened ones prepare all that - the sacrificial offerings, philanthropic donations, and bestowals offered with vaṣaṭ according to proper seasons.

IX.5.14 One should offer a home-woven garment and also gold as priestly fee. Thus one wins completely, the worlds celestial, as well as the terrestrial.

IX.5.15 O unborn, may these streams of divine Soma juice (cure juice) with purified butter on their surface and dripping honey reach you. May you steady the earth and also the sky on the top of the sorrowless world, above the seven-rayed sun.

IX.5.16 O unborn (pañcaudana), you are not born, you are going to the world of bliss. Through you, the austere sages (aṅgirases) came to realize their world. May I realize that pious and virtuous world.

IX.5.17 Wherewith you carry the thousands and wherewith all the wealth you carry, O fire-divine, with that grace of yours, may you carry this our sacrifice to the bounties of Nature, so that we may reach the world of bliss. (Also Yv. XV.55)

IX.5.18 The well-cooked pañcaudana aja sets one in the world of eternal bliss, removing all distress; by that, may we win the worlds illumined by sun.

IX.5.19 The bits of meshed grain of the pañcaudana aja, what I deposit here with the intellectual persons and with the ordinary people, O adorable Lord, may you recognize all that of ours in the world of the virtuous deeds, at the junction of pathways.

IX.5.20 It was this unborn, indeed, that strode out in the beginning. His breast became this (earth), and his back the sky; his middle part the midspace, his two sides the quarters, and his two cavities of abdomen the two oceans.

IX.5.21 His two eyes the truth (satya) and the right (ṛta); his existence (satyam) all the world; his vital breath the faith (prāṇa); and his head became Virāj; this pañcaudana aja is, indeed, a limitless sacrifice.

IX.5.22 Verily, a limitless sacrifice does he obtain and a limitless world does he capture, who so offers a pañcaudana aja brightened with sacrificial gifts.

IX.5.23 He needs not break its bones, nor suck out its marrows.
Seizing the whole of it, let him thrust it in this.

IX.5.24 This, surely this, is its real form; with that one unites it. It
yields food, grandeur and vigour to him, who so offers a
pañcaudana aja brightened with sacrificial gifts.

IX.5.25 Five gold coins, five new garments, and five milch-cows
yielding milk whenever one desires, are for him, whoso
offers a pañcaudana aja brightened with sacrificial gifts.

IX.5.26 Five gold coins become illuminating light for him; the
garments become an armour for the body; he wins the world
of eternal bliss, whoso offers a pañcaudana aja brightened
with sacrificial gifts.

IX.5.27 She, who wedded to a former husband, later finds another,
and if those two offer a pañcaudana aja, then they shall not
be separated.

IX.5.28 Of equal place with the remarried wife becomes the second
husband, whoso offers a pañcaudana aja brightened with
sacrificial gift.

IX.5.29 They, presenting a milch-cow, that bears a calf after the previous one, and a draft-ox, a pillow, a garment, and gold, go to the best heaven.

IX.5.30 Myself, my father, son, grandson, grand-father, wife who bore my children and my mother - who dear to me, them I call near.

IX.5.31 He who surely knows the season called; scorching; - this, indeed, is the season called scorching that is the pañcaudana aja - burns out the splendour of his hated enemy, and prospers by himself; he, whoso offers a pañcaudana aja brightened with sacrificial gifts.

IX.5.32 He, who surely knows the season called, 'making', (kurvantam), takes to himself each and every splendour in making, of his hated enemy. This, indeed, is the season called making (kurvan) that is the pañcaudana aja. He burns out the splendour of his hated enemy and prospers by himself; whoso offers a pañcaudana aja brightened with sacrificial gifts.

IX.5.33 He, who surely knows the season called, 'gathering', (sanyam), takes to himself each and every gathering (sanyantam) splendour in making, of his hated enemy. This, indeed, is the season called gathering (sanyam) that is the pañcaudana aja. He burns out the splendour of his hated enemy and prospers by himself; whoso offers a pañcaudana aja brightened with sacrificial gifts.

IX.5.34 He, who surely knows the season called, 'abounding', (pinvatī), takes to himself each and every abounding (pinvan) splendour in making, of his hated enemy. This, indeed, is the season called abounding that is the pañcaudana aja. He burns out the splendour of his hated enemy and prospers by himself; whoso offers a pañcaudana aja brightened with sacrificial gifts.

IX.5.35 He, who surely knows the season called, 'rising', (udayantam), takes to himself each and every rising (udyan) splendour in making, of his hated enemy. This, indeed, is the season called rising (udyan) that is the pañcaudana aja. He burns out the splendour of his hated enemy and prospers by himself; whoso offers a pañcaudana aja brightened with sacrificial gifts.

IX.5.36 He, who surely knows the season called, 'overcoming', (abhibhuvam), takes to himself each and every overcoming (abhibhuvanti) splendour in making, of his hated enemy. This, indeed, is the season called overcoming (abhibhuvam), that is the pañcaudana aja. He burns out the splendour of his hated enemy and prospers by himself; whoso offers a pañcaudana aja brightened with sacrificial gifts.

IX.5.37 Cook the aja and five measures of messhed grain. May all the quarters, one-minded and agreeing with each other, along with the intermediate quarters give this offering of yours.

IX.5.38 May they preserve this of yours for you; to them I offer this oblation, prepared with sacrificial butter.